

Must Remain in
Transcription Room

By this time I don't know if it is worthwhile to have tapes of the different things we discuss or not because after the experience of Wednesday when people just could talk without having the feeling that their voices would be recorded for eternity...I think there was a kind of a sigh of relief, and, a, but you must understand it. Don't think that anyone would ever make money out of statements that may be on these tapes, and that there are quite different reasons for having them. And one of the main things is perhaps to facilitate for me to use them for certain statements that sometimes I do make, and which I make then in connection with a meeting, and perhaps helped by the fact that there is a meeting, and when several people get together and we talk about certain things that then, I always call it a certain atmosphere is created which influences of course everybody, including me. So that sometimes when there is a happy formulation of certain things it can come because of the presence of others, and it may not come when I sit in a chair and try to think. So, for that it has an advantage, and if you don't like it, bear with it for the general good. Now, last week I put my foot in it a little bit. But I must say I did it intentionally. And as a result certain things of course started to take place, including certain influences which I discovered; of people who got angry, a little mad at me, kind of that I mustn't should not mix up with certain things, let's say that are private. But, you know, when something that even may be private starts to affect others it is not private anymore. Now, what I said about hepatitis. It is something that is very simple, and I just want to avoid that everybody goes overboard, and is then affected more or less hysterically. It is an ordinary

And that is why

last time I said find out what you wish and if you can what is new available as far as medical knowledge is concerned. Well we got some information together from some doctors and people of that kind, and as we expected there is not much known, but there is also no particular reason to be so terribly alarmed. And I would for one not pay any further attention to it, and only let those who happen to have it, or think they have it, or have to be careful, that they have to take into consideration certain facts that belong. You might say that belong to that kind of condition of disease. And that is, particularly, and that is why I mention it. And I mention it also in connection with many other things. The first rule of objective morality is to take care of one's physical body, in good state of health. And in thinking about this and hepatitis, it is now just a little bit of an instance. I think so often about all of us...how do we treat our physical body. And what do we really not know about it, but even within the knowledge that we have we are extremely haphazard. We do not know anything about diets. We expect that we can live on a couple of bars of chocolate, sometimes. We think that we can go to bed anytime of the night, that it doesn't make any difference what we have been doing, that we misuse our energies. That we spend so much of our time quite uselessly and then expect that business has to continue in the same old way, that the next morning we have to report for work, and so forth. All of that belongs to a certain realization of what is there for us to do. When there is an objective morality rule which is the first one, to take care of that what is one's instrument. If we talk about work, if we talk about the ability even of the mind, part of the mind trying to become

conscious, objective towards that, and although we say it has to be impartial, you must also know that unless there is a desire in oneself quite unconsciously, for a wish to want to work, that that desire of course is influenced by the state of health. And that we have an obligation regarding our physical wellbeing to set it in order first and to make sure that that is functioning correctly, as correctly as we can without, again, exaggerating and adopting all sorts of diets and things that perhaps are good and perhaps are not good..macrobiotics, or only lettuce, or only apples and no meat, And all the rest. I don't care very much about that. But in any event within the rules of that what is required for oneself I think we have to consider that a little bit more. I almost would say I will start something like what is a requirement for a good householder, and what is requirements for people who live by themselves, and perhaps we may make such rules sometimes as tasks, that I would like to make absolutely sure that a person is not mis-spending the energie that is entrusted to him. And that when he has a responsibility that he also knows that he has to live up to it for the sake of work and for the sake of the group. So, looking at it simply from that standpoint, that what is required for those who think that there may be a certain influence from them on others, they have to be extremely careful, and take care of exactly that, so that they can never be accused, and consider it sufficiently serious that it is, for them a responsibility regarding the different people of the group as a whole, so that the different members of the group will know that they are protected, and that there is no haphazard way of just ..oh well, never mind, I will take care of that, and so on and so forth. You knowthat So this is why I have brought it up, now I

would almost say, rest in peace, and forget it. And don't allow yourself to become more hysterical than some of us have become. Because there is absolutely no sense in doing that. Each person has to take care of themselves, and, to the extent that they know how, also of others. Hepatitis is a very simple kind of a thing even if they don't know much about it, even if there may be a virus, the virus only is in certain dirty conditions, there it will, there it will grow. When everything is clean, then it cannot live. It is quite different from germs, like cholera and typhoid. They come and live everywhere. This is very limited and that is why I say it is not contagious in the regular sense of the word, even if it is. That is the assumption, something can be, and the medical profession is quite divided about that. And sometimes it exists and sometimes it doesn't, incubation period is so much and at other times it is so much...nobody knows if it is previous to the breaking out of that kind of a, hm disease or afterwards or whatever it is. Let's forget about it until the medical profession settles it for themselves so that they know what they are talking about.

We know very well what we are talking about. It's a condition of health that has to be maintained. When that is there and sufficient care is taken of it, then you don't have to worry about it at all. I don't want people to become hysterical simply because someone has a common cold and you should stay away from them because you might catch it. We know that was common sense was what is to be done; the same kind of common sense applies to this particular case.

So if you don't mind I don't want to say any more about it. Anyone who still wants to be mad at me is quite welcome. It doesn't really matter. I am only really interested in the maintenance of work in the best conditions available to us. If we understand it,

then you understand what I mean; if you don't understand it I'm sorry for you. There is a level on which work belongs. If we are interested in that, then we will maintain it; if we don't understand and it becomes superficial, I would almost say you don't belong at all. Work means an effort to remain awake. And one must be awake to all conditions that will influence the possibility of remaining awake. That I say is the responsibility. Also I want to say this. Last week I was under the impression in thinking ~~about it~~ ~~that~~ a little bit about what happened last week, not regarding what I have said but the totality of what I have mentioned in between music and music itself, and it made me think about the character of Friday evening. And that sometimes I may be carried away a little bit by, oh, lets call it an inclination to wish to explain, and that sometimes then it might become a little theoretical, or perhaps intellectual. And the purpose of ^aFriday is to create a certain atmosphere of feeling. Because with that kind of a feeling we go into the weekend. And as such of course a Friday evening ought to be different from a Monday or a Tuesday or a meeting during the week. And every once in a while perhaps I go a little overboard myself in wanting to explain things that I believe in and that I believe are useful, and that elucidate certain things for the ^{good} group people. This is all right^{it}. But then as a result I miss also that opportunity and then in thinking about it afterwards I accuse myself a little bit that I've failed, because it should not be like that. Friday evening should be light, it should be an endeavor, it is definitely a certain task, also sometimes the task of endurance. I know what you are placed under even when you have to listen to 2 or 3 tapes, or that there is enough talk, perhaps I talk too much,

perhaps I want to go a little too far into that detail and I lose that, maybe at such a time, a certain emotional quality. And then with the music trying to bring it back...also the music is affected. And that maybe a little bit too, let's say a word, physical. So that something is spoiled. And then of course in thinking about it afterwards I'm sorry. So if it happens, it can happen, there may be reasons for it and I can very well explain why it was that way last week. But, I will assure you I will try to do my best not to let it happen again. So, now we will, we will drink to cleanliness, to health as a result of life.

What I said a little while ago has to do with the proper relationship of I and it, and I don't want to go into detail about this. But I just want to tell you a few things and then afterwards we might be able to elaborate on them. Many people, at least several, have ~~had~~ experienced a separation within themselves, and it is as if something separates at certain times. It is sometimes as if they are able to look at themselves...sometimes it is called a division of a spiritualistic kind. It is a form of ectoplasm which leaves the body, ~~itself~~ which also can at times be useful because it is something that gives a certain insight. At the same time it is also a little bit, I wouldn't say dangerous but it is something that one doesn't really know, and because ~~it is~~ of its rarity one doesn't trust it at first. It belongs of course to a world of extra-sensory perceptions. And it belongs to the world of something that we do not know in life...not in ordinary life. So in order to understand it and also to make it more useful, because it can be put to use if one knows how, it is necessary to understand what is life. Because if I understand that and I can see that that is much more than my

life on earth, then I would have a realization of the possibility of a continuation of something of that kind, or that even can exist at the present time, partly that substituting my ordinary life as it is. This is a very difficult concept and you do not get it by trying to think about it. Not even ^{with} ~~your~~ feeling helps you. The concept is this: ^{That} ~~life~~ exists. That this question of omnipresence applies to your life. It is not only God who is omnipresent. It is something that exists as a totality in an absolute sense. And that only at times becomes a manifestation, and that then because such a manifestation it can become noticeable to those who also have a similar kind of manifestation. And you have to look at this totality of all things existing as life as something that always, eternally is there, that is, without any dimensions, without any possibility of being limited. It is an unlimited something, and even when one says something, even then, you don't know what that something is because it already means that something is different from anything. And so the totality of everything existing perhaps ^{it is} is the best way of saying ~~the~~ absolute, if by absolute we understand that it has no limits. And that for us, on earth, it is difficult to have even that concept because everything that belongs to us is enclosed in what we call a phenomena. Now therefor the difficulty when I try to ~~explain~~ think, when I try even to meditate and to consider what is life for me, and what is this manifestation of myself, what is it that was born with me, or conceived; what is it that when my body dies is still there or is not there, how do I look at it? If totality of life could be represented by a line that indicates a certain current of existence, but the line not having any particular dimension outside of the line itself, this

represents only a certain force flowing, and this force may return to its own origin or it may never return to itself and extend into infinity...also this is very difficult concept, because we have nothing really to measure it by when we say infinity, then only the negation of ^{that} what we know as finite and what is phenomena for us. If we now try to imagine this line without any dimension and only an indication of a flowing, dynamic quality which in existence is at times here, at times there, and always everywhere. When it is at times here it takes on a form and a manifestation belonging to earth. When it is at times there it is simultaneously somewhere else, taking on the form wherever it is dependant on the conditions of whatever there may be in the universe, if one can understand again this particular difficulty that there are changes of places in the universe when the totality of all things existing is a unit. I say these things are such difficult philosophical concepts that you cannot reach them with your mind. It has to be done by something that remains within oneself, and the closest we come to it is using the word awareness as coming from a being. And that we have to consider this life of ours as a line which now temporarily intersects the globe of the earth and enters at a certain point, which is our birth, and leaves the earth at a certain point, which is our death. But that it continues, and always has existed and always will exist, and that our life, which we now temporarily designate as having our name, is in reality that which is us, provided during the time for us which becomes an experience of our life, we understand it in such a way that we possess it and claim ownership. If we don't do that during this lifetime of ours, it simply disappears and then nothing remains of us. If there is a possibility of understanding that that line exists anywhere, and

always and everywhere, that then that realization comes close to an objectivity for oneself in which then it is possible to become more and more possessive of that what is our life, and that then when it would leave the earth, we remain with it. This what now happens with extra-sensory perceptions of different forms of life of which we are very little familiar, which do happen to one as an experience sometimes. It is of the same kind that already during this lifetime on earth certain indications exist that there is that kind of a possibility...let's use the word, hereafter. Well that for the time being it is nothing else but a little extending of the possibility indicating that that should be the purpose, and that if one has such experiences, it then means for such a person that it has to be accepted in the right way, and it must be understood as something that belongs to what for us is a different kind of world. But it is only a different world of different dimensions, it is not a different form of life. The difficulty is this kind of accepting, that we continue to exist after death in a form of life, as if that what is death becomes an entry into another kind of phenomenal sphere with different laws, and in which that life of ours will be bound by different laws as far as we know. And that only indication we have at the present time is that now it is possible to have an experience already as if the body is free from earth and has then at that time the ability to move around freely without certain dimensions in a form of density which of course is ^{lighter,} ~~like~~, but also subject to less and less laws as we progress, or as something in us develops to take care of that what is real. This now you must see as almost the reverse of what it is between I and it. Because when emphasis originally in talking about work was on I, this time it is a question of the function of it. And it only will take place under

the influence of two kind of things; one is an I existing, and the other is; a gradual opening and putting in its proper place of recognition what is magnetic center. When these two things start to affect it, then it starts to rearrange itself. And then the different attitudes that are originally chaotically spread in it, will now more or less be arranged in such a way that some of them are favorable to the possibility of I returning to ~~xxxxxx~~ it. You remember last time I said something about that. This question of wishing I to return to it is indicated by these little excursions of ectoplasm towards I. And when I now notices this it says "Well, I become interested. Perhaps there is some body which needs me. It is of course", I says, "My body, but it is as yet up to me, as I, to know when to return." These indications of that kind of separation of it, when they become more and more frequent, they are then an indication that one is ready, and that that puts on oneself much more of a responsibility, for having to work for the growth of I so that I gradually becomes an entity with its own requirements and its own properties. And the properties I have said many times in the first place in understanding, ^{but} ~~is~~ also a desire to wish to help, and a wish to join that form of life which still exists in it, and then ^{And that} help to make that free. That what is ectoplasm, as if it is something like a protuberance from the sun, this time extending from it to earth, the rest of the universe in which I is, that then I recognising this can use this ectoplasm as ~~kind of~~ ^{Kind of a} ~~xxxxxxx~~ ^{xxxxxxx} go back to it. In a lot of little terminology or another form of a ~~dialogue~~ ^{xxxxxxx} diagram. If there is a separation of a step-wise distinction between a level of being, the higher level will be represented by I and the lower level represented by it...my body, then, the verticalness of the step leading up to the higher one is made of ectoplasm. It is that

what helps then and what is uniting if you see a step uniting the one level and the other level. That is in man his head and his feet being united by means of that what is his ectoplasm, which for him is his emotional center. Which is for him his neutraliser between the two forces; one attracting him towards above, the other attracting him towards below. And that constantly this question of equilibrium and of growth of man is dependant entirely then on the two things; one, ^{is} the willingness of I, being full-grown enough to want to help, and the other is it opening itself to the possibility of being further influenced and wishing for that kind of unity.

I thought that perhaps this little bit of indication of some kind, as you might say a scheme, of something what is taking place might help you, and also that it is quite usual that such separations of one, of being able to see oneself, is quite alright, and you need not ever have any fear, because it is an indication of something that already starts to loosen itself up. It is not the I that loosens up, and it is only the I that will help it, because without an I the ectoplasm is at a loss, and it will have to return again to it. And sometimes it creates in it a ^{fear} certain/that perhaps because of its uncertainty it might not come back, or, because of its rarity, it has never experienced it before. What is needed for that, is an insight of the realisation of the eternity of life. When once knows this, and knows it with all of one; that is when one has experienced it, and when it has become part of one's being, then, it is possible for I to extend it's arm as it were to take what is extended from it, and then as if it is begging, I will comeback to help it.

It is to joining again. It is also participation. It is also that I starts to make its own mark in the world from where it came in order to test itself, that is, I-self, to see that it has strength, and that it is actually the I which claims to be God. I say this is perhaps a picture...one sees this, one sees oneself with it as an atmosphere reaching out. This is the searching, the yearning, the wishing for something which is not necessarily I; as you remember, it is like man No. 4, but it is that wish then, to overbridge and to go over into the conscious area if one can. This you must have many times during the day. Every time, maybe you stand still and you say: "Do I wish to grow? Do I really want to wake up?" And then you go on, in ordinary life.

So, Children, drink.

Now I want to say something very practical, because we have been talking, almost a little blue sky. Of course its important, we must do that every once in a while, but we're just ordinary human beings. A little aspiration, some kind of an inclination towards something that is not as yet there; we wish it, in our good moments there is no question about it...we want to have something that we haven't got, we're very serious, we are earnest, really, we want to try, also to be honest with ourselves, with the people we deal with. We want to be friends, we want to help them. We want to live with them, for them, together for some reason or other...~~xxxxxxxxxxxx~~ to remind each other...how do we do it? Because it every time this what one calls ones personality always comes in, and it prevents one. And it takes such a long time to change oneself. And there are times when I try and I know I am already licked before I start because there comes me

as I am and always have been, and I cannot for the life of me, change myself, because I'm encased in this body, in this face, with this kind of a skin, with this kind of a muscular tensions that always are there...my thinking, my feeling, all ^{the} associative thoughts, everything that is in me, my feeling center; and what will I do with it? And sometimes I sit, in the evening, looking back over what I have been that day. In what respect, was it really different, that I can honestly say I have attempted this and that? How often is it necessary to make sacrifices? Why, in God's name, should it be necessary to make such sacrifices? Why is it that such a condition exists for us on earth when we are perfectly well-meaning and wish with all our hearts at times, and still it is impossible to do it because we don't understand what prevents us. Of course in the beginning we think it is always the conditions, the circumstances and the other people...that of course ~~was~~ already we know it well enough, we know by this time it is not that. We know that we ^{would} exactly the same ~~would~~ be, would be the same kind of a being ^{if} we were in the desert or somewhere on the moon or somewhere else on earth...we would still take with us our poverty, our ordinary personality, our way of behavior, the way we speak, the way we think, the way we look at people, the way we take in things, the way we digest them,. All of that. And it is an impossible, almost, herculean task even to hope and to think that we will be different. Here I wish with all my heart to say the right thing, to some people, and there it is, and I say it, and it is of course not always understood, and not understood in the way I want to say it. And I try ^{it} again, and it starts something else, and it goes in the

wrong direction...I see it. And ^{at} that time when I ^{want} try to hold it back, and I try to keep it back, the other person is already partly, partly gone or has lost me, and, who is at fault? I? The Other? conditions? Astrology? Saturn? the Moon? Who knows all of this? You see it is absolutely necessary to start with a ^{very} ~~a~~ very small thing that you can control. I would say that ^{you} start with almost a molecule that you could consider your own. And that you push around a little bit. You start shoving ^{it} a little bit out of its own way into the way that you wish it go go. A little bit. Sometimes ^{times} it is not even a voice. Sometimes it is like a sigh. Sometimes it is like a movement of a hand without daring to touch anything just because that what you want to approach...this has to be a question of sacredness, of your feeling, your admission to yourself that that what you are trying to do is not only worthwhile but it is holy for you. I assure you ~~that~~ if you have that kind of attitude, that it is holy someone, that it is holy and sacred in you to see what you can be for such a person who you wish to help, of course, who you want to tell something, who ^{want} ~~you~~ want to help with your ability, with whatever there is in you that you say, this is what I want to do. If ^I ~~I~~ only could say it that way. If I always could command my voice in such a way that it would be understood by someone. How can they, when I remain within my little, my little domain of subjectivity. You see the necessity of course is to ^{strike} ~~make~~ a certain ~~xxxxxxx~~ note that is different, a note that one introduces, I call it sometimes the fundamental note of objectivity ^{then} ~~in~~ one's voice. How can I strike it? Only by being that instrument, that instrument of objectivity which at that time can come out with one's voice, even if that voice is nothing else but a little whisper. But it will be heard because it has that quality of permanency. If it is really

objective that way. Not only well-meaning...always effacing oneself, always saying I am nothing than only a little channel through which certain things can flow, and it is there for you because this and that, whatever I want to call it, for whatever a reason I want to use it, for whatever I have in mind, what I wish, maybe, for myself or for the other person, or even what I say. Always it has to have that kind of quality, but you see it is he which is now speaking to you. Not the kind of personality that you know so well, that you have seen, that you at have been angry with at times...and I know it; and who has been stupid and foolish and ignorant many, many times...but that is not me. My me - my, myself, ^{my} that what I am, that what now tries with all its might - it dares then, because it is in the presence of something beautiful. When one wishes to work together, You have to understand this among each other. You must not expect any results. Results always spoil it...you must not have your own vanity in the way. You must be out of the way. It must be as if, as if a whistle which is blown by the wind. It is hung up somewhere among the trees you know. It is not even your own, you just happen to be there. How you get there no one knows. Maybe the Angel Gabriel put you there. But you find yourself at times in such a place, and then what is it that you wish? To be struck, as it were, ^{you know,} like one strikes the strings of a violin, like you strike a tone on a piano...you touch it. You use it. That what is the mechanism, to what ever perfection it is... as a tone, let it sing through, a little. Touch it, let it go. Hold it up, extend it. Strike it again. This is your instrument. This is your body. This is your means, this is all you can use, this is what you have to use for yourself. Something in you must use it... you are responsible for it. If it only could come to that conclusion, if life were not so fast. If I could get hold of it in time...if I

only ~~know~~ could know it, this is it, this will produce that kind of a result that I wish, and no other result will do because it will remain much too subjective, and it will remain much too much vulnerable. You see between people who love each other, between friends, between those so-called co-workers, members of the same group...all the difficulties that are there, and at times, what is it that can make it be taken away? To try to understand that at that time, to hope then that with this unselfishness one can reach the other person, and then one waits. And one waits patiently because you don't know what that result might be, even. You cannot even express it in any particular terms for yourself, so how we should know what someone else will do? And you wait patiently. But you are at that time alive, alert; and if you can be, awake. An awareness of that what is your attempt. You try then with your voice, if you wish, your posture, if you wish, ^{with} your eyes, if you can, with your face, whatever there is of yourself, your personality, all of that, you might say bent into that particular direction/ ^{of} This wish to become unified in front of someone...to make the other person see that you are trying that way... That must be noticed. And sometimes you cannot even say it; maybe that shows that you cannot say it, that there is something that vibrates, and your lips that move, and your eyes may have tears... who knows? But something comes from your heart at that time, and perhaps even deeper than that. This is the quality ~~that~~ I mean, this is the only way by which certain walls can be scaled and certain obstructions can be removed. If you wish? Many times, I know, we don't wish it. Many times we are so engrossed in ourselves that we cannot see anything else but our own self-love, our vanity, our idiocy. And still one lives with that, and of course it has to be removed at times. Sometimes one prays that it will be removed...

it usually is too late. How to live that way. Constantly this having in mind. Also to know that it requires then a nothingness on the part of ones self. Not that I wish it, but we wish it...We if we can...we will work together. You see ^{this} ~~it~~ is entirely emotional; I've said that so many times. It is not even the intellect of an understanding of each other, and it is not even the physical nearness, or kissing each other, or hugging each other, whatever it is... it is an emotional quality that at times in that patience that one has becomes silence. One waits then, hoping that it will come. Add this belief that it is there, and can be there, like infinity is there whenever all finiteness, all manifestations of myself is there, something in me is there and remains. This I must know. When I that way pray to God at that time, then it is there. You see you must learn to work together. You must learn to live together. Never mind the difficulties. Remove them. Try them; if it is worth while make something out of it that you can build yourselves, together. Friendship. A marriage. A love. A living together for a purpose. All right. Whatever you want to call it...what is the difference what name you give it. It is a question of what is your life? To what extent is that life possible? To be flexible. In your hands, maybe in the hands of your magnetic center, maybe in the hands, if it has any, of your I. Maybe in the hands of that what I call the neutralizing force, which is really your emotion; directing it and wishing ^{then} it ^{it means} to grow./Growing up, then, ~~it means~~ towards something, for more freedom in which it really can live. And it can be on earth. This belief you must have, that it is on earth a possibility, and not to give up. Never to give up, even if everything is against you; everything that you have tried time and time again and you were willing to give up ~~everything~~...

at that moment...don't give up! I would almost say try it again. It is at that moment that you have some extra strength, when you do not go in the usual way, as usually^{is} expected of an ordinary human being. Be extra-ordinary..this is what work would mean...extra-ordinary with that kind of a super effort which belongs to your real emotional feeling. This must come from your heart. How? By doing it. Don't let every, any mistake; not by reading, not by thinking, not by just sitting...by doing it. You go out to such a person...you beg, if you wish. You cringe, if you wish, what difference would it make? Provided you remain yourself. Provided you don't flop over, you don't fall into all kinds of sentimentality where you lose yourself. It isn't that, this being a man. If it is a woman, it is being a woman. If it is a friend, it is ~~being~~ friend. If it is a father to the son it is a father. If it is the son, the proper attitude; the^a daughter, proper attitude. If it is a child of God it is the proper attitude of the child, and of God. You must pray for this sometimes, you know. Your Sundays are for that kind of a thing, to remember that. To remember that you are facing a new week. You know we are living in the world of tendencies. This year we are living in activity. We are living in doing something...not the ordinary usual kind of a thing. Leave that for everybody else...what is the difference for them. For you, for all of us, try to be extraordinary, so that there is something that you ~~would~~ almost would point to afterwards and say: This is what I attempted. At least I made an effort. That effort has to be to try to be awake if you can, then it will be worthwhile. All other kinds of things...it is nonsense. In the last instance of course it will leave you, you will leave it...what happens to it. It'll die exactly like your brain matter dies...everything, is a little memory. But what is permanent in you. That must be alive,

that must meet. From there it has to be said, and then when it is said that way it will be felt by that same something which is always the same and untouchable, and reliable, and indestructable. To that what is your self, your real self.

Trans: Barbara Beaudrean